

# Grace Church Visitor

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FORT WAYNE INDIANA

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## EASTER SERVICE, SABBATH MORNING, APRIL 16, 1911.

—  
Anthem, "Welcome Happy Morning."—Wilson.

Doxology. "Praise God, from whom all blessings flow!"

Invocation.

### HYMN 281.

Come, Jesus, Redeemer, abide Thou with me;  
Come, gladden my spirit that waiteth for Thee,  
Thy smile every shadow shall chase from my heart,  
And soothe every sorrow though keen be the smart.

Without Thee but weakness, with Thee I am strong;  
By day Thou shalt lead me, by night be my song;  
Though dangers surround me, I still every fear,  
Since Thou, the Most Mighty my Helper, art near.

Oh, then, blessed Jesus, who once for me died,  
Made clean in the fountain that gushed from Thy side,  
I shall see Thy full glory, Thy face shall behold,  
And praise Thee with raptures forever untold!

—  
Anthem—"They have taken away my Lord."

Scripture lesson—1 Cor. 15:1-23:

Moreover,, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which ye are saved, if ye keep in memory what I preached unto you, un-

less ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Therefore whether it were I or they, so we preach, and se ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he

raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive.

But every man in his order: Christ the first-fruits; afterward they that are Christ's at his coming.

Gloria Patri—"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, it now, and ever shall be, world without end, Amen."

Prayer.

Solo—"The Voice of Triumph."

Announcements.

#### HYMN 258.

Angels, roll the rock away!  
Death, yield up thy mighty prey!  
See, the Saviour leaves the tomb,  
Glowing with immortal bloom.

Hark! the wondering angels raise  
Louder notes of joyful praise;  
Let the earth's remotest bound  
Echo with the blissful sound.

Saints on earth, lift up your eyes;  
Now to glory see Him rise  
In long triumph through the sky,  
Up to waiting worlds on high.

Heaven unfolds its portals wide;  
Mighty Conqueror, through them ride!  
King of glory mount Thy throne!  
Boundless empire is Thine own.

#### EASTER OFFERING.

Will a man rob God? Yet ye have

robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.

#### EASTER MEDITATION.

He is not here, for He is risen, as He said. Come to see the place where the Lord lay—Matt. 28:6.

Anthem—Jesus Christ the King of Glory.—Adams.

Baptism and reception of members.

Holy communion. This do in remembrance of me.—Luke 22:19.

#### HYMN 295.

Saviour, like a shepherd lead us;  
Much we need Thy tender care;  
In Thy pleasant pastures feed us;  
For our use Thy folds prepare:  
Blessed Jesus,

Thou hast bought us, Thine we are,

Thou hast promised to receive us,  
Poor and sinful though we be;  
Thou hast mercy to relieve us,  
Grace to cleanse, and power to free.  
Blessed Jesus,

Let us early turn to Thee.

Early let us seek Thy favor,  
Early let us do Thy will;  
Blessed Lord and only Saviour,  
With Thy love our bosoms fill.  
Blessed Jesus,

Thou hast loved us, love us still.

#### BENEDICTION.

Unto Him that loved us, and washed us from our sins in his own blood,

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.—Rev. 11:5-6.



## AN EASTER MEDITATION.

—  
“The strife is o’er, the battle done;  
The victory of life is won;  
The song of triumph has begun.”

At last the tragedy on Calvary is enacted. They have slain the just and holy One. The week of suspense and suffering is over. “It is finished.” The malice and conspiracy of His enemies culminated in the crucifixion. What seemed to them a victory was their defeat.

When the scene was over the bleeding body was lifted from the cross and laid away to rest in the new tomb in the garden. Joseph, of Arimathea, and Nicodemus, were the principal actors in this closing scene. “The women also which came with him from Galilee, followed after, and beheld the sepulchre and how his body was laid.” “A great stone was rolled unto the door of the sepulchre,” and the friends departed. The Roman sentinel kept watch over the tomb lest it should be robbed of its treasure.

What were the thoughts of Joseph, of Arimathea, and Nicodemus, of Peter and of John, and of the other disciples after the death and burial of Jesus? “What were their thoughts of God,—what of Christ—what of the words he had spoken, the deeds he had wrought, the salvation he had come to work out?” What were their thoughts about immortality, and the resurrection? To them everything must have been an enigma. They had hoped that He was the one who should deliver Israel, but with His death everything was shrouded in mystery.

On the morning of the third day the cloud was lifted, and the mists were cleared away. New light dawned upon Calvary and upon the new tomb in the garden. Upon the first day of the week, very early in the morning, when the Sabbath was past, Mary Magdalene, and

Mary, the mother of James, and Salome had brought sweet spices, that thy might come and anoint Him.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were amazed. And he said unto them, Be not amazed, ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him! But go tell His disciples, and Peter, He goeth before you into Galilee. There shall ye see Him, as He said unto you.—Mark 16:1-7.

The New Testament statements of the Lord’s resurrection, and of his appearances unto His disciples are familiar to us all. When the women returned from the garden and told the disciples of the empty tomb, they were greatly amazed, and hastened to see for themselves. They found the tomb empty as the women had said. Early in the morning of that day the risen Christ appeared first unto Mary Magdalene, then to the other women, to Peter, to the two disciples, as they were on their way to Emmaus, and then to the group of disciples and friends as they were gathered together in the upper room. They saw the risen Lord, they were in fellowship with Him, they talked with Him, they touched His resurrection body. “He showed himself alive after his passion, by many infallible proofs.” They saw and believed, even the doubting Thomas was convinced. After the death upon the cross they were disappointed and disheartened, but the empty sepulchre brought to them new life and assurance. After the ascension these same disciples went everywhere proclaiming the message from the cross, and the triumph over death and the grave.

"The history of the life of Christ upon earth closes with a miracle as great as that of its inception. It may be said that the one casts light upon the other. If He was what the gospels represent Him, He must have been born of a poor virgin, without sin, and he must have risen from the dead. If the story of His birth be true, we can believe that of His resurrection; if that of His resurrection be true, we can believe that of His birth. In the nature of things, the latter was incapable of strict historical proof; and, in the nature of things his resurrection demanded and was capable of the fullest historical evidence. If such exists, the keystone is given to the arch; the miraculous birth becomes almost a necessary postulate, and Jesus is the Christ in the fullest sense of the gospels."

The Apostle speaks of the powers of Christ's resurrection. This is the standing testimony of the Lord's triumph over death and the grave. Men hear the message, they believe in His name, and because He lives they are made alive in Christ Jesus. The risen Christ is the dynamic of the cross and of the gospel. It is this power that in the ages past, transformed men and nations, and this is the transforming power of the world today. "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Because Christ lives, we have life and immortality. He abolished death, and hath brought life and immortality to light through the gospel.

The message from the empty sepulchre in the garden, is the message of victory over sin, over death and the grave. It is the world's message of pardon and acceptance with God, of life and immortality. "Why weepest thou?" This is the Lord's interrogation to burdened and sorrowing souls today. Dry up your tears, there is hope. "Fear not I am the first and the

last. I am He that liveth, and was dead, and behold, I am alive forever more, Amen; and have the keys of hell and of death."

Shine forth from Bethany, thou sun of righteousness, and chase away earth's mist, and darkness for Heaven's golden day has broken! As earth's day is growing dim, and, with earth's gathering darkness breaks over it Heaven's storm, we ring out—as of old they were wont to from church-tower, to the mariners that hugged a rock-bound coast—our Easter bells to guide them, who are belated, over the storm-tossed sea, beyond the breakers, into the desired haven. Ring out, earth, all thy Easter chimes; bring your offerings, all ye people; worship in faith, for"—

"This Jesus, which was received up from you into Heaven, shall so come, in like manner as ye beheld Him going into Heaven." "Even so Lord Jesus come quickly"!

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### THE EASTER OFFERING.

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We are hoping for a very liberal offering on Easter Sunday for benevolence. We are far in arrears on our annual apportionment and we ought to make a strenuous effort to make good as far as we possibly can. The apportionment for the year is at the rate of about \$1.35 per member. This should be the least amount any one should think of paying. Some of our members are paying as much as \$5 and more, while some have not contributed a cent for benevolence during the whole year. We aimed to furnish every member of the church with a special envelope for the Easter offering. If in any way some one has been missed, the pastor, or financial secretary, will be glad to furnish you with an envelope. If you can not bring your special offering on Easter Sunday bring it later, at your convenience.



## SOCIAL COMMITTEE.

On Tuesday evening, April 4th, the Young People spent a delightful time at the home of Miss Estella Bottger, on West Jefferson street. After a most enthusiastic business meeting, a contest was played, followed by a delicious lunch, and it was with much pleasure and appreciation we said "good night" to our hostess.

Easter evening service, 7:30.

Selections from Adam Geibet's cantata, "Light Out of Darkness," by the choir.

## Y. P. S. C. E. TOPICS AND LEADERS.

April 16—Union meeting at First Baptist church.

April 23—Mission study. Mrs. Zartman.

April 30—Mission study. Mrs. Zartman.

May 7—Great lives. Ruth 1:14-22. Estella Bottger.

May 14—Making pledges. Ruth 61:58. Dr. Bertha Goba.

May 21—Larger work. Mark 4:26-32. Mrs. F. D. Knot.

May 28—Mission study. Mrs. Zartman.

We desire to thank the leaders who have had charge of the C. E. meetings during the study of His Last Days. They have given us very interesting and helpful talks. We should bear in mind that our C. E. meetings are announced for 6:45. The meetings should begin on time.

The Lookout committee of the C. E. society started a canvass of the different families of the church with the hope of interesting the young people in the work the society is doing. By doing this we hope to imcrease the attendance

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at our C. E. meetings as well as increase our membership and make our meetings helpful to every one. Every young person in the church should belong to the C. E. society.

The Missionary committee will again take up the study of the book, "The Uplift of China," on April 23 and 30. All members are requested to bring their books to the meetings.

The Floral committee solicited funds for the Easter decorations. If you have not already contributed to this fund the committee will be glad to receive your contribution. Hand your offering to any member of the committee—Miss Anna Doerner, Mrs. Zartman.

All interest is now centered in the union mass meeting, which will take place on Easter Sunday evening at 6 o'clock, at the First Baptist church. The Local Union prayer meeting committee, in charge of this meeting, has been fortunate in securing the services of Rev. S. L. Roberts, D. D., of Franklin college, Franklin, Ind., who will deliver the address of the evening. Rev. Roberts is state missionary of the Baptist church and for the past several years has been very prominently engaged in young people's work in this state. A special program of music will be arranged and the song service preceding the regular service will be in charge of one of the local singers.

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